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WICCA SEMINARY NEWS & VIEWS



ISSUE 1-85

OUR LADY OF ENCHANTMENT, BOX 1366, NASHUA, NH 03061 CANDLEMAS/IMBOLC



Imbolc or Candlemas is a time of new beginnings. The contractive forces of Winter are fading, and the youthful energies of Spring are germinating. Now is the time to prepare spiritually for the material expression of regrowth. We celebrate and prepare for the future.

At this time of initiatory endeavor, OUR LADY OF ENCHANTMENT is proud to announce the beginning of our fifth year as a world wide, educational and religious organization. In the past the majority of our teaching has been done through mail order, home study lessons, and private tutoring. At present we have five complete correspondence courses available. In addition we now present the opening of our CENTER FOR METAPHYSICAL & RELIGIOUS STUDIES.

Here is a resource center for new-age consciousness, personal growth, and spiritual unfoldment. A place where individual potential is realized through self-discovery.

The Center offers a variety of classes, workshops, religious meetings, meditation sessions; along with personal counselling to make growth and change a rich, rewarding experience.

For those in the New England area, we invite you to take a moment from your daily routine to share with us a sense of peace, serenity and inner harmony. The Center is open to the sincere seeker daily. Please write to Our Lady Of Enchantment for a free brochure: Center, P.O. Box 1366, Nashua, NH 03061



A SOLITARY CANDLEMAS RITUAL BY BRONWEN STARGLADE (student 581G)

Set your altar as shown in lesson 3 of the Wicca Course.

Altar candles for this ritual are pale pink, in honor of youth.



If possible, decorate the altar with a pot of crocuses. Florists usually have these by February.

In addition to your usual tools, wine and cakes; have a small sprig of evergreen on the altar (a sprig from the Yule tree or wreath is sufficient). Be sure that it is small enough to fit in the thurbil and burn safely.

For this ritual, your incense should be a spring scent, perhaps wisteria or lavender.

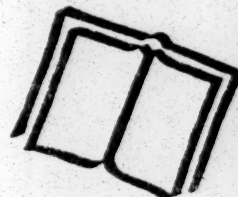
When all is ready, take your ritual bath. Go to your magick area and perform the purification ritual.

Light the Watcher candles, the altar candles, and incense. Cast the circle and invoke the Quadrants, offering the elements.



cont. page 2

Light your working candle. Hold it to the Goddess and say:
 In honor of the quickening light
 Found in the lengthening day,
 This candle do I burn tonight
 For the Goddess and her way.
 So Mote It Be!



Hold the incense to the Goddess and say:
 Winter's night grows less at last,
 And so shall fade the scent of pine.
 I light the scent of springs gone past,
 Of devotion to Lord and Lady a sign.
 So Mote It Be!

Take the bowl of salt, hold it to the Goddess and say:
 The earth comes once again to life,
 Crops we plan now for harvest in fall.
 I offer this earth to be the Sky's wife,
 That it be abundant made for all.
 So Mote It Be!



Pick up the bowl of water, hold it to the Goddess and say:
 The Lady's streams flow once again,
 Bestowing life on all the land,
 As does her love in the souls of men
 Bring them together in heart and hand.
 So Mote It Be!

Now take the evergreen twig and light it afire. See the dark of Winter burning away, and being replaced by the growing light of coming Spring. Place it in the thurbil where it can burn safely. Then say:

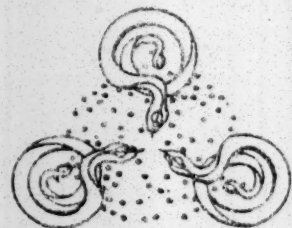
As this symbol of Winter is consumed by the fire,
 So is the Darkness consumed by the light.
 So Mote It Be!



If you were able to obtain crocuses, now is the time to use them as the subject of a short meditation. If not, concentrate on the mingled scents of the evergreen and incense.

Think first about these first flowers of Spring, having hidden under the snows of Winter waiting for the right time to push up and out toward the light. Relate this to your own life -- periods of dormancy, periods of bloom. Keep in mind that Candlemas is a time of transformation; as these buds change into blossoms, so does Man change: physically, spiritually and psychically.

When you feel you have finished, bless the cakes and wine, using the format set out in Lesson 4 (the Solitary Full Moon Ritual). When you have finished, thank and dismiss the Watchers and banish the circle. The Rite is ended.



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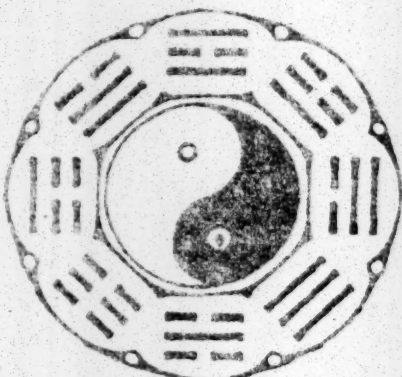


**Principles
of the
I Ching**
by Stone

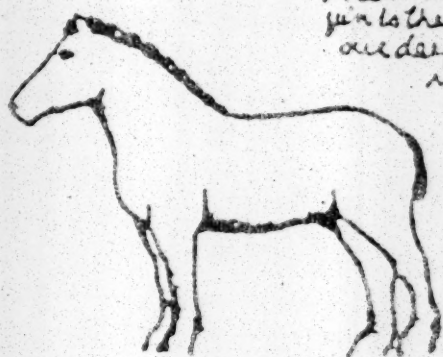
冊
文社
學
編
四

— Yin

Yang



The mother of life,
 you're the spirit of
 our deep and cool
 receptive
 strong and
 gentle,
 I taking
 pictures
 this
 force is
 a great
 maze
 of the
 Earth.



Endless becoming-
yin and yang together
in the dance of life.

and write
 cracklings.
 as well as in
 ancient scholars
 eators. They read this
 trigram words thereby derived:

<p> <u>Li</u>, the bright and light-giving young daughter. </p>	<p> 離, the bright and light-giving young daughter. </p>
<p> <u>Chên</u>, the penetrating young daughter. </p>	<p> 震, the penetrating young daughter. </p>
<p> <u>Chên</u>, the penetrating young daughter. </p>	<p> 艮, the penetrating young daughter. </p>
<p> <u>Chên</u>, the penetrating young daughter. </p>	<p> 坎, the penetrating young daughter. </p>
<p> <u>Chên</u>, the penetrating young daughter. </p>	<p> 坤, the penetrating young daughter. </p>

Ch'ien, the
creative,
the strong, the
sky father.

Chên, no
ing, movin
thunder, eldest

King, the deep and dangerous sea, the second son.

Ken, still and resting, a
Mountain, the youngest son

- Perhaps 1700 BC, Shang Period, New Stone Age: The eight trigrams are in use for divination.

• About 1100 BC, early Bronze Age
King Wen develops the hexagrams
and the Images while imprisoned
by the last Shang emperor. His son
the Duke of Chou, first Chou em-
peror, develops the Interpretations.

- About 450BC-213BC: Warring States Period: Confucius and his early followers develop the Commentary on the Decision, the Commentary on the Images and other material emphasizing the I Ching's value in teaching a superior way of life. Taoist sects continue its use for divination. Other thinkers develop yin-yang theory.

- 213 BC, Ch'in Dynasty: The tyrant emperor Shih Huang Ti suppresses philosophy and burns most books. The I Ching is spared for its use in divination, along with other practical manuals on medicine, astrology, farming, etc.



- 206 BC to 220 AD, Han Dynasty: Confucianism becomes the state ideology and the I Ching becomes one of the official classics which all educated people study. Scholars reconstruct and canonize suppressed books. Magicians and alchemists also attain power and develop a profuse arcana around mystical Taoist yin-yang views of the I Ching.

- About 240AD, Three Kingdoms Period: The scholar Wang Pi produces a new version of I Ching unifying classic, Confucian and Taoist material. This edition serves as a basis of practical political theory in reunifying the three kingdoms.

• 960 AD - 1279 AD, Sung Dynasty:
Many new versions of I Ching
are produced during this age
of great religious development.
Zen Buddhism is popular and largely
merges with Taoism; they are both
carried with I Ching to Japan.

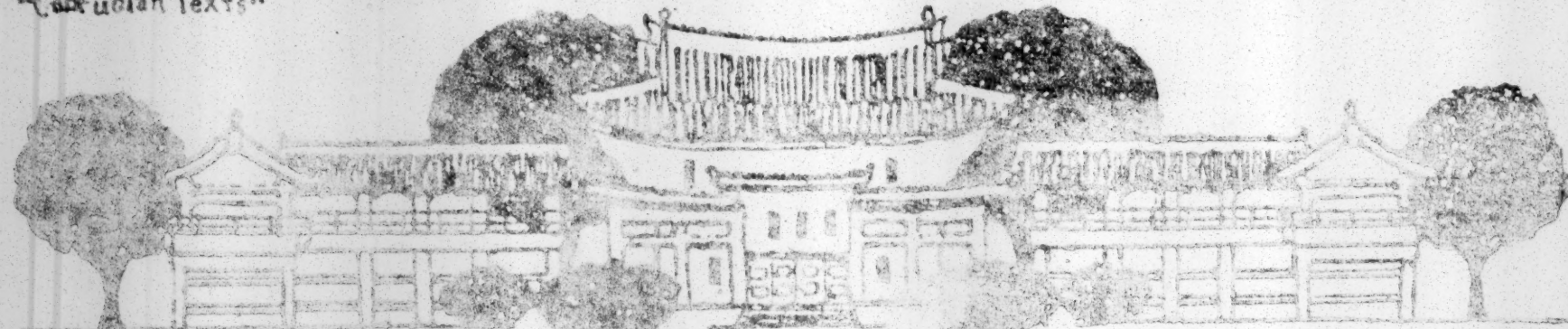
- About 1662AD-1722AD, early Ch'ing Dynasty: During this period of great rebellion, subversive scholars re-edit the classics by relying mostly on Han Dynasty texts; they produce the current version of the I Ching.

• 20th century AD, early Aquarian Age:
The Chinese empire collapses and is replaced with socialism; classics are now viewed as practical philosophy rather than holy scripture. Meanwhile, Western scholars like Richard Wilhelm, Carl Jung & Alan Watts renew mysticism here. Good versions of I Ching appear in Western languages. In 1949 Carl Jung asked the I Ching what its place in the world was at this point in time. He received this answer:

 The Sacred Caudron ➡  Progress

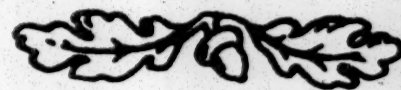
After centuries of use and growth the I Ching has taken on a personality, a truly living spirit of its own. When you consult this oracle it answers with a living voice of ancient wisdom.

Recommended books: (1) The I Ching or Book of Changes - Richard Wilhelm & Cary F. Baynes (2) I Ching, A New Interpretation for Modern Times - Sam Reifler (3) The Philosophy of the I Ching - Carol K. Anthony (4) I Ching, The Book of Change - John Blofeld (5) Our Oriental Heritage - Will Durant (6) The Outline of History - H.G. Wells (7) "Explaining China" - Steve Allen
Encyclopaedia Britannica, 15th edition; "China, History", "Chinese Philosophy", "Chinese Religion", "Confucianism, History of",
"Confucian Texts"



乾坤屯蒙需訟師比小畜履泰否同人謙豫隨臨觀噬賁剝復无妄大畜頤大過坎離咸恒遁大壯晉明夷

WICCAN/PAGAN PUBLICATIONS



CIRCLE NETWORK NEWS, quarterly newspaper, Wiccan/Pagan oriented.
Circle, P.O. Box 219, M. Horeb, WI 53572

COUNCIL OF MAGICKAL ARTS, quarterly journal, Wiccan/Pagan related.
CMA, 5920 Bissonnet #113, Houston, TX 77081

HARVEST, on Sabbats (8 issues) Wiccan/Pagan oriented. Harvest, P.O.
Box 228, S. Framingham, MA 01710

OF LIKE MIND, occasional-journal, Feminist/Pagan related. Of Like
Mind, P.O. Box 6021, Madison, WI 53716

MAGICKAL UNICORN MESSENGER, quarterly newsletter, Wiccan oriented.
Temple Of Wicca, P.O. Box 1302, Findlay, OH 45839

SPIRIT WITHIN NEWS, occasional newsletter, Wicca/Pagan articles from
a group of inmates in Maine. The Coven Of The Dawn, c/o RE. Wayne E.
Gustafson, Box A, Thomaston, ME 04861

THUNDERBOW, monthly newsletter from the Church Of Seven Arrows.
Thunderbow, 4385 Hoyt St. #201, Wheatridge, CO 80033

THE UNICORN, on Sabbats (8 issues), newsletter from the Rowen Tree.
The Unicorn, box 8814, Mpls., MN 55408

THE QUEST

By Donna Lyon Rhose

The ring of silver
now becomes the ring of gold
as the skies darken quickly
In the early evening.

Longer must we walk
In the time of twilight
and listen to the sprinkling bells
from the lady's mare-
She rides now early and long
In Her endless quest.

And He awaits Her
in the forest deep-
In a cave of silence,
the cave of sleep.

Our ears follow the sounds
As She rides away on the wind
like the shadow of the Moon
drifting across the sky.



ONLY STILLNESS

By Donna Lyon Rhose

The thin-speckled lines of color
form the images of trees,
bark and falling leaves-
ground and sky move inbetween
like studies, shadowy dancers.

All is quiet in the cold, frozen aires,
but for the wind's raspy voice.

There are no chirrips now.
A great aloneness descends.

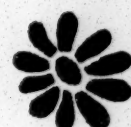
Though the sun is high and bright,
His warmth does not penetrate
but for a momentary glancing;
only stillness answers Him.

Only quiet, only stillness,
Only the crackling coldness
No hint of the Summer's wonder.
I can only hope she'll return,
I can only hope Spring does indeed
Follow after Winter.





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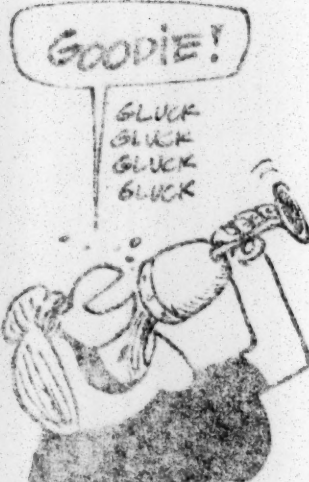
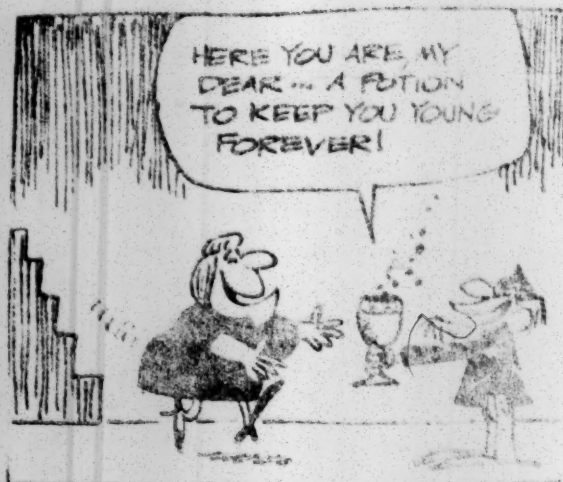
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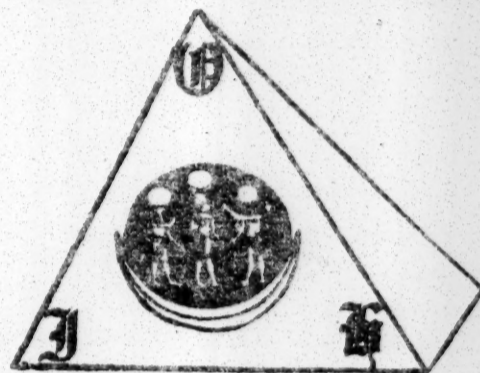
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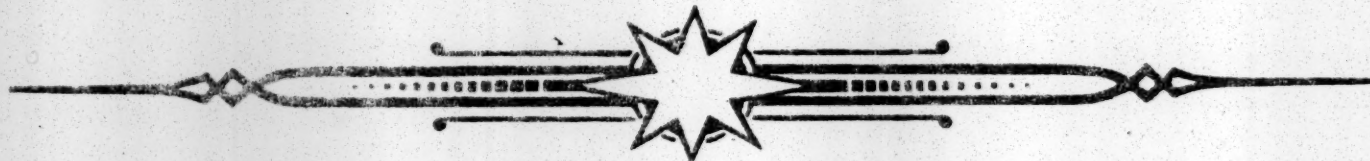
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